INTRODUCTION

A conference followed by a symposium to consider the issues relating to Qadianism was held at Darul Uloom Deoband, Saharanpur, on October 29-31, 1986. The impromptu speach delivered at the inaugural session of the Conference by Maulana Syed Abul Hasan Ali Nadwi, which was later edited by him, has already been published in Arabic and Urdu.

Ever since Qadianism was declared an independent and separate religion by Pakistan and a few other Muslim countries, its followers have been mounting a slanderous campaign against Islam and Muslims with an eye to gain sympathy among the modern educated youth by posing themselves as a persecuted minority suffering at the hands of Muslim fundamentalism—a term which has come into use only recently thanks to the anti-Islam lobby in the Western countries. Although the fact that the founder of Qadianism Mirza Ghulam Ahmad himself declared the Muslims as heretics makes a mockery of the righteous indignation of the Qadianis who are taking umbrage at the Muslims, heaping choicest epithets and attributing all kinds of motives to them who simply want to get rid of the people who have already crossed the frontiers of Islam.

The scriptures of almost all the pre-Islamic religions contain prophecies of prophets or incarnate gods coming to deliver mankind from certain calamities. There in indeed a striking parallel of these Messianic traditions in all the

older religions which, as the history of these religions shows, gains popularity in times of difficulty. As Iqba says when the tide of life in a people begins to ebb, decadence itself becomes a source of inspiration. Poets, Philosophers and saints assume the role of the deliverers by glorifying all that is ugly and ignoble in the life of their people. These Pretenders combine the national and eschatological hopes of their people and undermine the traditional values of conduct and destroy the spiritual vitality of those who happen to be their victims. Numerous examples of such a degenerate spirituality can be found in the history of Judaism and Christianity and can still be seen in the person of certain recent reformers, claiming to be god-incarnate, and preaching licentiousness and libertinism. The Maulana has aptly drawn attention to this aspect of Qadianism which also underlines the great wisdom of the concept of finality of prophetic tradition preached by Islam. The Maulana also warns the learned and well-informed to be on their guard for protecting Islam againsts similar aberrations.

I have tried to interpret this important speech of the Maulana into English to the best of my abilities, however if any mistake remains, the responsibility will be entirely my own.

Lucknow : S. G. MOHIUDDIN

March 8, 1987.

In the name of Allah, the Beneficent, the Merciful

This day have I perfected your religion for you and completed my favour unto you, and have chosen for you as religion AL-ISLAM.

(Q. 5 : 3)

This is the first seminar, so far as I am aware, on the topic of Qadianism in this institution of historic importance in which research papers examining its intellectual and religious bases will be presented. Thoses who would be staying here would be fortunate in benefiting from the scholarly discussions in this seminar. I am sorry that I would miss this opportunity since I would have to beg leave from the organisers of the seminar owing to my pressing engagements elsewhere. I would presently refer to certain aspects of the issue under discussion as a student of the holy Quran, comparative religions and history. I would address myself particularly to those who are preparing themselves for the service of Islam.

A study of the holy Quran shows that the propagation of Islam and its protection from corruption are the two basic requirements—both so important that God has Himself promised to take care of them in the case of Islam—essential for the continued existence of any religion.

The holy Quran contains specific reference in regard to the dissemination of Islam. Says the Quran:

> He it is who hath sent His messenger with the guidance and the Religion of Truth, that He may

cause it to prevail over all religion, however hateful this might be to those who associate divinity to other beings beside God.

(Q. 9 : 33)

Again it was repeated in another verse :

...............however hateful this might be to all who deny the truth.

(Q. 9 : 32)

The words "that He may cause it to prevail over all religion" clearly refer to predominance of Islam over other religions not merely in the administrative and political sense but also in the intellectual domain.

The Prophet of Islam (may the peace and blessings of God be upon him) was promised that :

When Allah's succour and the triumph cometh
And thou seest mankind entering the religion of Allah in troops,
Then hymn the praises of thy Lord, and seek the forgiveness of Him.
Lo ! He is ever ready to show mercy.

(Q. 110 : 1-3)

The holy Prophet was a witness, several times, of "mankid entering the religion of Allah in troops". Subsequently also Islam has received multitudes in its fold on several occasions.

Surat-un-Nur, on the other hand, promised the Muslims that :

Allah hath promised such of you as believe and do good works that he will surely make them to succeed (the present rulers) in the earth even as He caused those who were before them to succeed (others);

and that He will surely establish for them their religion which He hath approved for them, and will give them in exchange safety after their fear.

(Q. 24 : 55)

"He will surely establish for them their religion" alluded to the spreading of Islam far and wide. The was further confirmed by another revelation which said :

Those who, if We give them power in the land, establish worship and pay the poor due and enjoin kindness and forbid iniquity.

(Q. 22 : 41)

The assurances given in these revelations were couched in meaningful, comprehensive and thought-provoking words and history bears a witness to their truth in letter and spirit.

In so far as the preservation of this religion in its prestine state is concerned, the holy Quran guaranteed it in an unequivocal phrase, the truth of which is also attested by history. It said :

LO ! We, even We. reveal the Message, and lo! We verily are its Guardian.

(Q. 15 : 9)

It was clearly declared, without mincing words, that the enternal care of God shall guard the Divine Message. The responsibility of guarding the Quran through all ages was taken by God upon Himself.

I will not claim that history has unfolded itself in accordance with the Quranic revelations but I will do say that it has furnished a proof of the correctness of Divine message contained in the Quran. History tells us that

there have been religions which achieved great success: some extended their hold to half of the world, others gained a stronghold in a quarter of it, while still others had their adherents spread from one corner of the world to the other. Among the religions which were most widespread and which deeply influenced human thought and society, two are noteworthy. One of it is Buddhism which dominated over the whole of Central Asia—it prevailed from Turkistan and Afghanistan (including Samarkand and Bukhara) to Syria. The excavations of Taxila and Patliputra tell the story of its influence over the region from north-east of India to the north-west now known as Rawalpindi and Islamabad. It exerted influence even over the coastal region of Mediterranean Sea where its effect on the culture and architecture of the region is discernible. Buddhism spread over a large portion of the world and is still a living religion in the countries like China and Japan.

Christianity comes next which, originating in Palestine, reached Europe and assumed the role of official religion of the Byzantine Empire. The countries flanking Mediterranean Sea were swept into its net and Constantinople became its religious and political capital. Thereafter it captured the whole of Europe and America.

But history also tells us, strange though it may seem, that the great and admirable success achieved by these two religions in evangelism was matched by their dismal failure in conserving their inner spirit and teachings. Both fell prey to outside influences and inner conspiracies.

History of Buddhism shows that it wanted to reform the stratified Indian caste system and to fight the prevalent tendency of intense idolatry but it fell a victim to the

passion for worship of Buddha, idol-worship and idol-making. Jawahar Lal Nehru writes in the *Discovery of India*, on the authority of other Hindu historians, that Buddhism succumbed to the very thing it intended to abolish.[1]

Another Hindu historian, C. V. Vaidya, writes in the *History of Mediaeval Hindu India* :—

> "Both—Hinduism and Buddhism—were equally idolatrous at that time. If anything, Buddhism perhaps beat the former in its intense idolatry. The religion started, indeed, with the denial of God, but ended by making Buddha himself the Supreme God. Later developments of Buddhism added other gods like Bodhistavas and the idolatry of Buddhism especially in the Mahayana School was firmly established. It flourished in and out of India so much that the word for an idol in the Arabic has come to be Buddha itself."[2]

I have myself seen the excavations at Taxila which contain such a large number of the idols of Buddha that one gets disgusted with them. There are hundreds of these idols, if not thousands, of all shapes and sizes, small and big, rough and artistically sculptured. It is really strange that the religion which came to abolish idol worship took it up with such a fascination that the name of Buddha came to signify the idol and the worship of Buddha gave a new term for idol worship to several languages. Hero

1. See *Discovery of India*.
2. C. V. Vaidya, *History of Mediaeval Hindu India*, Vol. I, Poona (1924), p. 101.

worship and meditation and contemplation on a human being were the end results of Buddhist system of thought.

History offers no parallel to aberration of Christianity and the ease with which it strayed from its path in its earliest stage. Within a hundred years of its inception St. Paul (A. D. 10-66) conspired to replace Christian creed, mode of worship and social laws by a new set of ideas and practices which recognised Jesus Christ, but in name only. This new Christianity, a brain-child of St. Paul, accepted Trinity by the end of the fourth century. The *New Catholic Encyclopaedia* admits that the doctrine of Trinity was unknown to the early Christians and that it was a later development.

> "The formulation 'one God in three persons' was not solidly established into Christian life and its profession of faith, prior to the end of the 4th century. But it is precisely this formulation that has first claim to the title of the *Trinitarian dogma*. Among the Apostolic Fathers there had been nothing even remotely approaching such a mentality or perspective."[1]

Another Christian scholar, Ernest De Bunsen, is even more candid in accepting that :

> "The doctrinal system recorded in the New Testament is not that which Jesus Christ has solemnly preached by word and deed. Not in Jesus, but in Paul, the Jewish and Christian dissenter, with his hidden wisdom, with his figurative interpreta-

1. *The New Catholic Encyclopaedia* (1967), art. 'The Holy Trinity'. Vol. 14, p. 299

tion of the Scriptures as being full of types and prophecies of future things, lies the principal reason for the existing dissension between Christians on the one side, and Jews and Mahomedans on the other. Following Stephen, the promulgator and developer of Essenic doctrines, Paul has brought the author of Christianity in connection with Buddhist tradition. Paul has laid the foundation to that amalgamation of antagonistic traditions which can be traced in the New Testament-Scriptures, and which has presented to the world an essentially non-historical image of Christ. Not Jesus, but Paul and the later gnostics, have framed the principal doctrines which during eighteen centuries have been recognised as the foundation of orthodox Christianity.[1]

This clearly shows the miraculous nature of the Quran. Any student of comparative religions, provided he is detached and fair, will have no option but to agree that an extraordinary and verifiable truth was conveyed by an unlettered Prophet by employing the word *ad-dhālīn* i. e., those who go astray for the Christians. This is a chronicled fact which has to be accepted willy-nilly by every historian.

I would invite your attention to linguistics which show that at times, words change their complexion and meanings, Words travel like human beings and shed

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1. Ernest De Bunsen, *Islam or True Christianity*, London (1889), p. 128.

some of their original flavour or assimilate some of the extraneous influences. There are a lot of Arabic words in Urdu but they have lost their original zest and quality and it is now difficult to find their genuine essence in the new language. One of these words is *zalālat* which is used to convey unsoundness of creed and action and misconception about anything, big or small. But, the science of languages tells us that the words have temperament, size etc., like all other tangible objects. It is really amazing how that blessed personage who had never gone through the history of Christianity and had no contact with the followers of that religion except for a few days or even few hours during a journey, could differentiate between the Jews and the Christians by using the word *al-maghdhūbi 'alaihim* (those whom Thou hast condemned) for the former and *ad-dhālin* (those who go astray) for the latter.[1]

The word used by the Quran for the Christians is alone sufficient to demostrate its divine origin. There could have been ten words in any language to make a reference to the Christians, or fifty in a language like

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1. Ibn Kathir states on the authority of Adiy b. Hātim that he asked the Prophet (peace and blessings be on him) about the people alluded to as 'those whom Thou hast condemned'. The Prophet replied that they were the Jews. Likewise, on being asked about 'those who go astray', the Prophet told that they were the Christians since they have been following a wrong course. A similar Tradition has been handed down by Abu Dhar also. Ibn Kathir further says that according to Ibn 'Abi Hatim there is no difference of opinion among the commentators of the Quran about the implication of the two words. ((*Tafsir Ibn Kathīr*, Vol. I, pp. 53-54).

Arabic, all equally appropriate, but the Quran chose a word to differentiate between them and the Jews. History of the Jews tells us that God's "condemnation" is synonymous with the punishment which the Jews have brought upon themselves by wilfully rejecting God's guidance and exterting a negative, harmful influence on human society. They have, for centuries, been engaged in intrigue, chicanery and double-dealing and flouting the injunctions of God. The way they have cast off divine blessings makes the expression 'those whom Thou hast condemned' the most befitting for them.

Anybody who goes through the *Protocols of the Learned Elders of Zion* and Henry Ford's *The International Jew* will be horrified to know how the Jews have been planning and scheming to degrade humanity by abasing it morally and intellectually. Their nefarious designs will frighten anybody and he will be convinced of the condemnation of Jews by God. We are giving here briefly a few of the Jewish designs mentioned by Henry Ford.

1. To oppose the devout and Godfearing of every religion and to strive to weaken their influence, and lower their estimation in public eye.
2. Preparation of immoral and pronographic literature devoid of all intellect, logic and ethics.
3. To prepare ground for a series of World wars and to create conditions conductive for the same.
4. To get the nobility and heads of governments promote the political interests of the Jews.
5. To promote dissoluteness and debauchery among the youth through literature, novels and films.

We give here an extract from the *Protocols of the*

Learned Elders of Zion which gives an insight into the intriguing mind of the Jews :

> "Our triumph has been rendered easier by the fact that in our relations with the men whom we wanted we have always worked upon the most sensitive chords of the human mind, upon the cash account, upon the cupidity, upon the instability for material needs of man ; and each one of these human weaknesses, taken alone, is sufficient to paralyse initiative, for it hands over the will of man to the disposition of him who has bought their activities". [1]

But those who have made an in-depth study of the history of Christianity would confirm that Christians have not lost the way through some misunderstanding or inactivity but taken a reverse direction on their journey. They are like a traveller who gets further away from his destination as he proceeds ahead on the path chosen by him. As a Persian poet has aptly said :

I fear, you will not reach K'aba, O Bedouin,
This is the road that leads to Turkistan.

It was all in consequence of the Divine Will that these religions which had spread far and wide and saved the souls of millions, were not destined to last till the end of time. Hence, God did not promise to safeguard them from corruption nor the Quran makes a mention of it. The Quran rather holds their priests responsible for preserving their scriptures.

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1. *The Protocols of the Learned Elders of the Zion*, Kuwait (n. d.) Protocol No. 1, p. 30.

........and the rabbis and priests (judged) by such of Allah's Scripture as they were bidden to observe, and there unto were they witnesses.

(Q. 5 : 44)

Thus, while God says that He is the Guardian of the Quran, He makes the rabbis and priests responsible for the preservation of earlier scriptures. The Quran nowhere says that God had taken upon Himself the responsibility of safeguarding these older scriptures.

This was also because these religions never got acquainted with the concept of the finality of prophethood. Actually, they never held this creed. The older religions never discountenanced the coming of a new prophet, rather, they foretold advent of a promised messiah with the result that they had to face a pretender, a claimant to prophethood every now and then, and some of whom even had a large following. The Jews and Christians were always torn by religious and mental dissensions by these pretenders.

Anyone going through the history of the Jews and Christians will find that these pretending prophets among the Jews and Christians had continually been causing a crisis for them. They posed a problem which defied a solution. My attention was drawn to it by Dr. Sir Mohammad Iqbal who has written that finality of prophethood is a distinctive mark and a great blessing for the followers of Islam. He was the first to point out that "in Islam prophecy reaches its perfection in discovering the need of its own abolition. This involves the keen perception that life cannot for ever be kept in leading strings: that in order to achieve full self-consciousness man must finally be thrown back on his own resources. The abolition

of priesthood and hereditary kingship in Islam, the constant appeal to reason and experience in the Quran, and the emphasis it lays on Nature and History as sources of human knowledge, are all different aspects of the same idea of finality."[1] In other words the finality of prophethood meant that man ought to depend on himself instead of looking to the heavens for new guidance and employ his energies to make the world a better place to live in and create conditions for a purposeful life in this world and salvation in the hereafter. The concept of finality protected the followers of Islam against dissensions and mental confusion as well as intrigues of the false pretenders.

When I started reading the history of Judaism and Christianity I found the pontiffs and rabbis at their wit's end to find a solution to the recurrent problem of claimants to prophethood. Their difficulty was that they had every now and then a new pretender claiming to be promised Messiah but without any criterion or universally accepted frame of reference to judge the truth or falsity of the new claimant. These leaders of Judaism and Christendom seem to be lamenting over their inability to face these pretenders squarely for several centuries.

I will cite here two excerpts from the Jewish and Christian sources. One of these is from Albert M. Hyamson, a member of American and British Jewish Historical Societies, who writes in the *Encyclopaedia of Religion and Ethics* about these pseudo-Messiahs.

"From the final loss of independence of the Jewish

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1. Dr. Sir Mohd. Iqbal, *Reconstruction of Religious Thought in Islam*, Lahore (1930), pp. 176-77.

State until a few generations ago, Jewish history has known the frequent advent and passing of self-styled Messiahs, prophets of hope in the darkest periods of the Diaspora, self-appointed leaders of the Jewish race in the return to the land from which their ancestors were exiled. The appearance of a Messiah was often, especially in the case of the earlier ones, accompanied by revolts and uprisings, and these almost invariably occurred at times when, and in localities where, anti-Jewish persecution was prevalent. Moreover, these Messianic movement were frequently, especially in the later cases, of a political nature. The religious aspect of this uprising was, however, seldom absent, and in many instances the new teacher, anxious to signalize his activity and to secure his influence by religious innovations, endeavoured to subvert the basic teachings of Judaism, to which, in consequence, considerable harm sometimes occurred. New sects were created on some occasions ; on others wholesale adoption of Mohammadanism or Christianity took place."[1]

The threat posed to the existence of the Church by a large number of false prophets has been described by Edwin Knox Mitchell, the then Professor of Greco-Roman and Eastern Church History in the Heartford Theological Seminary in an article on prophecy in Christianity.

"The appearance of these false prophets, pretending superior wisdom, ere long created distrust and

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1. *Encyclopaedia of Religion and Ethics*, Vol. 8, p. 581

aroused the churches and their leaders to the dangers that threatened their welfare. But as yet there was no recognised 'form of discipline' adequate for the suppression of those would-be spokesmen and pretentious revealers of the secret counsels of God. There was no specific standard by which to test and try those 'spirits'. Standards, however, were sure to be found, and, if not found then created, by the churches for their protection from vagaries in doctrines and aberrations of life".[1]

These descriptions of pseudo-Messiahs encouraging eschatological speculations, confusion of thought and religious schisms among the Jews and Christians help us to appreciate a *hadith* recorded by Bukhāri.

"One of the Jewish Rabbis once said to Caliph 'Umar : 'You have a verse in your Scripture, which, if it had been revealed to us, we would have celebrated the day of its revelation as a festival'. Caliph 'Umar asked, 'Which is that verse?' The Rabbi replied, 'It is : *This day have I perfected your religion for you, and have chosen for you as religion AL-ISLAM*'. Caliph 'Umar thereupon said, 'I fully remember the day and the time when this verse was revealed to the Prophet, on whom be peace and blessings. It was Friday, the evening of 'Arafa".[2]

1. *Encyclopaedia of Religion and Ethics*, Vol. 10, p. 383
2. *Sahih Bukhāri*; *Musnad Imām Hanbal*

Every word of this *hadith* is note-worthy including the reply given by Caliph ·Umar who pointed out that the day of ·Arafa being already a sacred day, it was not necessary to institute any festival for the occasion.

I must also commend the understanding and insight of the Jew Rabbi. What he said was an evidence, an acceptance of the fact that Judaism had nothing of the sort of finality of prophethood. The fact is corroborated by the Jewish Scriptures as well as historical records. Had that Jew been here today we would have easily seen the marks of remorse and dejection on his face. Even his words show his droopiness and disillusionment which also evince his nostalgia for a similar blessing from the Lord for his people. His statement also reveals his envy for Islam which was perfected by God and made the last and final religion for humanity.

It needs to be stated here that both the preaching of faith and its protection against aberrations has always been present in Islam simultaneously, yet preaching did not demand the same amount of care and excellence as required for safeguarding the creed. Islam was propagated in different ways : even the kings and conquerors were at times responsible for the spread of Islam. During the reign of Walid bin ·Abdul Malik, who was by no means an ideal ruler, tens of millions embraced Islam since his reign saw the most swift expansion in the realm of Islam. ·Uqbah bin Nāf'e took his arms to Egypt, Libya, Tripoli, Algeria, Tunis and Morocco which resulted in the conversion of entire north Africa to Islam. He got his charger to plod into the waters of Mediterranean Sea and exclaimed : "O God, had this sea not come in my way I would

have taken Thy message to the farthest end of the globe!".[1] I have seen the place which is still known as 'Asfa', the word uttered regretfully by 'Uqbah b. Nāf'e.

Allah may bless those conquerors and founders of empires with goodly rewards for they took the word of God to foreign lands. I am not one of those who ignore their merits and services and attribute their conquests to a longing for material goods and glory. Allah made them serve His cause : the Umayyad and other Muslim kings and Caliphs spread the message of God to the lands far and wide.

But the propagation of Islam did not require the qualities of spiritual perfection and wholesomeness of faith as needed for safeguarding its prestine purity. This was the reason why this delicate task was entrusted to the religious scholars, the deputies of the Prophet. Needless to say that both the kings and the scholars had a share in spreading Islam—Shaikh 'Abdul Qādir Jīlāni and his followers took the message of Islam to a greater part of Africa while the scholars and traders of Hadarmaut brought the whole of Malaysia and Indonesia within the fold of Islam. The way Khwāja Moin-ud-din Chishti and his spiritual sucessors made Islam acceptable to a large number of people in India has not been recorded by history, but a secular historian like Abul Fazl had to acknowledge the pioneering service of these blessed souls.[2]

Those occupying a prominent place in the preaching of Islam in India are : Syed 'Ali Hamdani who caused the

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1. Ibn Athir, ***Tārikh al-Kāmil***, Vol. III, pp. 42-43.
2. *Ayin-i-Akbari*, Vol. I p. 270

whole of Kashmir to embrace Islam Shaikh Ismāil of Lahore and Khwāja Farīd-ud-dīn Ganj Shakar.[1] A nineteenth century historian, 'Abdul Ahad writes that at least forty thousand people embraced Islam through Saiyid Ahmad Shaheed.[2]

Protection of Islam now rests with the scholars alone, the products of our religious institutions. A *hadith* in the *Mishkāt-ul-Masābīh* makes a prediction in this regard.

> Privy to its knowledge will be those from every race who will be honest and God-conscious : they will protect it from the exaggeration of the credulous, innovations of the undevout and misinterpretations of the ignorants.[3]

They shall be deputies of the Prophet thus spoken of in the Quran.

> (The Prophet) speaks not out of caprice. This is naught but a revelation revealed.
>
> (Q. 53 : 3-4)

Now, this could have been predicted by a Prophet alone. Go through the history of reform and regeneration in Islam and you will find the truth of this prophetic pronouncement. Whatever was done to protect and preserve Islam will be found as the fulfilment of this prophecy. Indeed, the words have both width and depth and those uttered by a Prophet are more wider and deeper in their significance. Nobody else but a prophet of God could have made this prediction so correctly. History of Islamic

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1. See *Preaching of Islam* by Prof. Arnold.
2. Abdul Ahad, *Sawāneh Ahmadi*.
3. *Mishkāt-ul-Masābih*, p. 36

revivalist movement is nothing but a fulfilment of this *hadīth.*

Qadianism heads the perils that Islam has had to face so far. I have been interested in the study of trends and movements pertaining to Islamic creed and thought and I can assert in the light of my investigations that the menace of Qadianism is far more dangerous for Islam than the heresies that have so far raised their head. The most dangerous aspect of this new threat is that it claims to be a parallel religion with a corresponding community of believers. Our scholars who have had an occasion to write about Qadianism earlier could not, shomehow, examine this aspect of the problem. The reason was that the Qadiani literature had been successful in concealing its real designs and hence no notice of it was taken by the earlier scholars. Those who tried to contradict and confute the claims of Qadianism took it as a sect of Islam and criticized its creed from that angle. But the fact is that Qadianism claims to be a religion in itself and wants to carve out a community of its believers from amongst the followers of Islam. It has, its own sacraments, holy places, a centre and a *qibla*, a way of thought, books and objects and personages to be loved and respected—all to take the place of those revered by Islam. They have gone so far as to have a new Calendar and new names for the months in order to replace the Hijri Calendar and its months. Limitation of space will not permit me to give all these details here, but you can find them in a number of works on the subject or read the chapter on 'Independent Religion and Parallel Comunity' in my own book entitled *Qadianism, A Critical Study.*

We should never lose sight of the fact that Qadianism is an independent religion which endeavours to form its own community of believers. Mirza Ghulam Ahmad has rather been accorded a place higher than the prophets of God by the tenets of Qadianism. I would again refer to Dr. Sir Mohammad Iqbal who clearly perceived the aims and designs of Qadianism. In reply to a question raised by Pandit Jawahar Lal Nehru as to why Indian Muslims were so agitated about Qadianism, which was, after all, one of their own sects, especially when their reaction was not so intense in the case of Mustafa Kamal Ataturk who had introduced several reforms deemed irreligious in their content. [1] Dr. Sir Mohammad Iqbal elucidated cultural value of the Islamic idea of finality of prophethood which constitutes the frontier for inner structure of the Muslim community. I consider Iqbal's defence of Islam as a grace from God—a manifestation of the Quranic verse : *Allah's are the hosts of the heavens and the earth.* Had Iqbal been in two minds at that time or hestitated in confuting Qadianism, it would have become extremely difficult to redeem the younger generation from the snare of Qadianism. It was a blessing from Allah that Iqbal was very clear in his mind about this menace and he made a valuable contribution in combating it at the intellectual level. Perhaps it was due to entreaties and supplications of the godly souls. In reply to Pandit Jawahar Lal Nehru Iqbal explained : "Islam, as a religion, consists of a uniform belief and the law, but as a social entity its existence rests on the

1. Articles of Pt. Jawahar Lal Nehru published in the *Modern Review*.

creed of the finality of prophethood. Islam can subsist on its law but the sense of Islamic unity springs from the belief in the finality of Muhammad's prophethood.[1]"

Iqbal also succeeded in finding out the inner springs of Qadianism which were embedded in the political subjugation of India for it wanted to provide a revelational basis for justifying the British domination, This is a historical fact substantiated by the writings of Mirza Ghulam Ahmad, who writes in the *Tiryāq-ul-Qulūb* :

> The greater part of my life has been spent supporting and defending the British Government. I have written so many books regarding the prohibition of *jihād* and obedience to the British Government that were they to be collected at one place, they would fill fifty almirahs. Some books have been disseminated over all the countries Arabia, Egypt, Syria, Kabul and Rum. I have always endeavoured that Muslims become well-wishers of this Government in a true sense and their hearts are purged of baseless traditions about the blood-thirsty Mahdi and Messiah, and of those fanatical teachings which corrupt the hearts of the stupid".[2]

In a petition submitted by Mirza Ghulam Ahmad to the Lieutenant Governor of Punjab on 24th February, 1898, he had described himself and his family, as the most 'faithful servants' and 'self-nurtured seedlings of the British power'.[3] In a language of rare refreshness and

1. Dr. Sir Mohammad Iqbal, ***Harf-i-Iqbāl***, p, 136-37.
2. Mirza Ghulam Ahmad Qadiani, ***Tiryāq-ul-Qulūb***, p. 15.
3. Mirza Ghulam Ahmad, ***Tabligh-i-Risālat***, Vol. VII, p. 19.

beauty Iqbal uncovers the spiritual impoverishment of such a decadent leadership in one of his poems entitled '*Imāmat*'.

Of the reality of *Imāmat*, thou enquires of me ;
May God bless thee with the ken of truth like me.
A genuine *Imām* of the age is he
Who makes thee scorn the current and extant.
The face of beloved he shows thee in the mirror of death.
And makes thy life still more difficult to live ;
Makes thy blood boil by a feel of thy wretchedness ;
And gives thee the sword of self-respecting *faqr*.
Deadly is the *Imāmat* of the man,
Servile to king who makes the Musalmān

In another poem having the caption of *Nabūwat* (prophethood) Iqbal says :

Gnostic, renovator, traditionist or jurist, nothing I am ;
What the station of prophets is, I do not fathom,
Yet, within my sight is the world of Islam ;
Secrets of the sky blue, are laid bare to me.
In the darkest hour of the Modern Age
I catch a glimpse of reality like the shining moon.
Hemp-leaf is the prophethood for Musalmān,
Sans the message of authority and dignity.

This is how Qadianism was described by the man who had studied at the Cambridge University. Punjab was fortunate to have two of its sons (leaving aside Syed Muhammad Ali Mongeri. Thanā Ullah Batālvi, Anwar Shāh Kāshmiri, Syed Atā Ullah Shāh Bukhāri and their colleagues and disciples as well as Prof. Ilyās Barni and

Syed Abul 'Ālā Maudūdi whose invaluable services require to be described in a series of works), Dr. Sir Mohammad Iqbal and Zafar Ali Khan, the editor of *Zamindār*. Had both these not taken the field against Qadianism, it would have been extremely difficult to have the ears of our younger generation if only because its upbringing had made it difficult for it to understand and appreciate the idiom and dialectics of the religious scholars. The magical exuberance and appeal of Iqbal's verses and the vigour and fluency of Zafar Ali Khan's rhyms blocked the way of Qadianism reaching our youngmen.

The task of standing guard over our religion is an onerous task, no doubt, but the responsibility devolves on religious scholars, teachers and students of our theological seminaries, who are the deputies of the holy Prophet, for this has been the obligation discharged by them since the first century of the Hijrah. This gathering has thus been convened at the right place and at the time when it was most needed. As I have stated earlier, safeguarding the purity of faith is a more delicate. grave and urgent undertaking than its preaching and propagation. It requires a deeper understanding of the reach and soundness of religious realities, a deep knowledge of Arabic language, Quranic exegesis and prophetic Traditions as well an insight into the history of reform and renovation in Islam. In addition to these one has to be earnest and candid like the earlier men of God.

I can assert on the basis is of my own studies that the purity of faith has been safeguarded since the tenth century Hijrah by those blessed souls whose precursor was Shaikh Ahmad Mujaddid Alf-Thani (871-1032 A. H.). We seldom

come across any renewer of his calibre after Shaikh-ul-Islam Ibn Taymiah but this task has been performed after the Mujaddid by the religious seminaries which were set up on the lines envisaged by Shah Waliullah through the preceptors coming out of them. This is an obligation now to be discharged by you.

Your responsibility in India of today is to see that true concept and undrstanding of Islam is kept unsullied and its foundations remain unshaken. This is a bounden duty of the students and scholars of theological institutions for this responsibility can be adequately discharged by them alone. For it you shall have to fight on the fronts indicated by the holy Prophet in the dictum already cited by me. The blessed Prophet has told us of the dangers that will confront Islam. These are 'exaggeration of the credulous', 'innovations of the undevout' and 'misinterpretations of the ignorants.' Anyone of you can collect his thoughts and try to find out other avenues of threat to the wholesomeness of our faith, but I am sure every one of these will be covered by the categories mentioned above. Pretenders to prophethood, impious innovators, godless blasphemers, so called but misguided modernists, followers of unreceived rites and customs, the Batinites and the heterodox sects—all of them come under one or the other classification of dangers to Islam indicated by the holy Prophet. The famous work of Shahrastani, *Tarikh al-Milal wan-Nahl* is still available and there are other recent books on the subject. You may take any misguided sect or school from these works and you would find they fall either under the category of 'exaggeration of the credulous', or 'innovation of the undevout', or 'misinterpre-

tation of the ignorants'. To expose these dangerous traits is the greatest service that can be rendered by our scholars today.

What is the background of Qadianism ? How did it succeed in attracting the attention of the dissatisfied lot of its day ? If you were to give thought to these questions you will find that mental confusion, misplaced claims to spirituality and a common fancy for inspiration and beatific visions prepared the ground for its acceptance. People became oblivious to the fact that the renewal and regeneration of true faith has been going on without any break since the earliest times and this task has always required restatement of religious realities as well as fighting the dangerous trends cropping up from time to time. Be careful that you have still to create confidence in Islam, in its latent strength, in its bright future and in the guidance provided by the Quran to the new generations. Dangers not less malevolent than Qadianism are drifting near by the same path. Our modern educated youngmen do not know that Islam has never lost its vitality; it is still capable, as it has always been, to enrich culture and civilization; the protectors of Islam, the renovators, the scholars and the crusaders have always staked their lives for it; Quarnic and religious realities have never been lost to the world and the community of believers has never collectively agreed to tread a sacrilegious path. There will be no exaggeration at all if I were to claim that no period of time so short as a year or six months has passed in the world of Islam when there was nobody to point out the truth nor the fundamentals of religion had ever been given up altogether. This confirms the prediction of the Prophet

who has said ; "My followers shall never have a consensus on any unrighteousness".

You shall have to shoulder this responsibility. This is a real and positive undertaking. You have to restore the confidence of the new generation on the eternity, puissance and potency of the Quran and the capability of the *shariah* to solve the new and difficult problems of the time. You shall have to renovate the Islamic sciences for it. Mistaken is the belief that the Muslims have lost their vigour and the Islamic branches of learning are no more of any use : there is darkness all round which has engulfed us since ages. Such a misconception can give rise to another pretender to prophethood. You shall have, on the one hand, to take defensive measures, which are essential at times, and also to be courageous enough, on the other, to re-interpret the faith in a way that Islam's ability to march with the times, nay, to lead the world becomes clear to all. There may be religions which mould themselves with the times but what befits you is to provide guidance to the believers, solve the new problems of the Age and protect the Muslims against all the perils. This has been the distinguishing quality of our scholars and leaders.

QADIANISM

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